

[CONFIDENTIAL.]

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS.

OCTOBER 14—OCTOBER 27, 1875.

POLITICAL (GENERAL).

THE *Rifah-i-Ám* of the 24th October writes that the English papers are always discussing the subject of loyalty and disloyalty of the natives of Hindustán, and that he cannot make out how and why the natives are considered unfaithful to their salt, and thinks that when the European editors have nothing to write about, they invent all sorts of lies and tales about the natives' loyalty. The editor cannot see anything in the conduct of the natives by which they could be charged with disloyalty, and instances the submission of the late Gaekwár of Baroda and the late Nawáb of Tonk, for having at once submitted to the orders of the Government of India depriving them of their States.

The *Oudh Akhbár* of the 27th October quotes *Vanity Fair*, as saying that without doubt there will yet be war between the English and the Chinese. The editor doubts this information.

The *Láma-i-Núr* of the 3rd October writes that the natives are beginning to fear and dread the approach of the Russians towards Hindustán.

## CÁBUL AND CENTRAL ASIAN AFFAIRS.

The *Aligarh Institute Gazette* of the 15th October says that European newspapers well acquainted with Central Asian Affairs fear that the Amír of Cábul may by threats be made to join the Russians. They prove that it will be better for the Amír and more to his interest if he remains friends with the British Government than to join the Russians, for the Russians are not so powerful as the British Government. The British army is stronger than the Russian.

The *Riáz-ul-Akhbár* of the 20th October notices the letter of a correspondent of the *Delhi Gazette* to the effect that the Russians were to reach Merv within fifteen days, and that Hírat is only 150 miles from Merv.

The *Jalwá-i-Tír* of the 24th October writes that the Russians are fast spreading all over Asia. After capturing Khiva they have now captured Merv and the surrounding country, and that, subduing Dust Gobie are preparing to despatch an army towards China: on the third side they have established themselves at Sagalien.\*

The *Oudh Akhbár* of the 27th October says that Mr. Venerk, the Russian who called upon the Khán previous to the Khokand outbreak, has asked for a Russian Army to pass through his territory to invade Kashgar.

The *Tohfa-i-Káshmir* of the 16th October writes that the last news from Cábul is that the Amír has sent two columns of his army against the Mír of Maimena "who is a Russian pensioner."

The *Akhbár-i-Ám* of the 20th October writes that the Amír of Cábul is in great difficulties at the present moment on account of the advance of the Russians towards Afghanistan, and says that his Sirdárs have a friendly feeling towards the Russians.

The *Núr-i-Afshán* of the 21st October writes that the news about the Russians having captured Merv has been confirmed

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\* This paragraph appeared first in September, and has continued to be repeated ever since by the different papers.

by the London papers, and says that Merv is a splendid town about 200 miles south of Hírat, and that before long it will be apparent with whom the Amír of Cabul intends to join, whether the English or the Russians.

#### POLITICAL (NATIVE STATES).

The *Panjábi Akhbár* of the 23rd October publishes a letter from Umar Ali Khán, the Nawáb of Basúda, in which he accuses the advisers of Government in misrepresenting him and his conduct, and says that those advisers and counsellors wish to make the Government believe that he is not loyal; that in fact they wish to change his loyalty into disloyalty, and that all he does is put down to flattery for some hidden object. What more do these Europeans wish to do. They have deprived him he says of his country (States) riches, commerce, employment, and fields, and all that is now left to him the Europeans wish to deprive him of, viz., his loyal submission to the orders of Government, and this they say is done with some hidden object, or put it down to cringing; and then they boast of their good will and intentions towards Hindustán, and that what they do is for the good of the country and its prosperity. But there is some satisfaction that a just Government will not listen to the advice of these evil doers. If the British Government will only be just in all its dealings, it will daily prosper in the country.

The *Khair Khwáh-i-Hind* of the 20th October draws attention to the condition of the Jagírdars of Sironj in the Tonk State, who, it says, are on the verge of starvation. (This paragraph is going the round of the Press.)

#### PRINCE OF WALES' VISIT.

The *Rájputána Social Science Congress Gazette* of the 22nd October writes that numerous Rájas, Princes, and Chiefs will be the invited guests of Government at Bombay, Calcutta, Delhi and other places, but as Government has not provided them with quarters, they will have to pay thousands of rupees in house-rent, which will involve them in difficulties. It is the duty of Government to pay them back the amount they

spend in house-rent, but the best thing would be for the Government of every Presidency to build suitable residencies for native Rájás and Chiefs.

The *Vrit Dhára* of the 25th October explains the misunderstanding current about the Nizám's visit to Bombay, and hopes that the Prince of Wales "will not object to accept the hospitality of such an old friend." In India the Nizám is considered a great Rája, and if His Royal Highness does not visit him he (the Nizám?) will be lowered.

The *Kháir Khwáh-i-Álam* of the 27th October says that it is rumoured that all the officials of the Jaipur state will have to contribute four months salary towards the expense which will be incurred in entertaining the Prince of Wales.

The *Patiála Akhbár* of the 18th October writes that the Prince of Wales should grant Jagírs and landed estates to the leading chiefs, and that the Berars should be given back to the Nizám of Hyderabad.

#### ADMINISTRATIVE (GENERAL).

The *Khair Khwáh-i-Panjáb* of the 24th October writes that the poor are constantly oppressed by the Police, and that when they complain at the Police station they are told to go and fight it out amongst themselves, but that when they are finished the Police interfere and send them up for trial. All this results from the badmáshes being leniently dealt with; they should be properly punished and transported beyond seas.

The *Akhbár-i-Álam* of the 21st October writes that the criminal business in the Courts of India is badly administered. Among the points specially noticed are the unpunctuality of attendance of the chief officials, the long periods for which persons are kept in lock-ups pending trial, the closing of the Judges' Courts for a month, leaving innocent persons in jail during the interval, and the forcible seizure of carts, &c., for the use of officials.

#### EDUCATIONAL AND RELIGIOUS.

The *Rohilkhand Akhbár* of the 23rd October writes that lately several newspapers have been discussing the subject of

abolishing the Government College at Delhi, and that opinion on this subject is divided. The editor continues, "if the Government will consult respectable natives on this subject not one will advise the removal."

The *Rājputāna Social Science Congress Gazette* of the 22nd October points out that since the mutiny of 1857 the eastern gate of the Jumma Masjid has been kept closed, and that on Friday both men and women attend for prayers. The editor recommends that the eastern gate should be opened for the use of the women.

The *Mangal Samāchār* of the 1st October writes that large numbers of Muhammadans are becoming apostates from their religion, and that the reason of this is that there are no schools in this country where Muhammadan pupils can receive proper religious education. The editor concurs with the *Patiāla Akhbār* that unless the Muhammadans will themselves combine and start schools in which their children could receive proper religious education, apostacy will not only continue but will increase.

The *Lawrence Gazette* of the 19th October draws attention to the neglect of education in the Bhāwalpur State.

The *Benares Akhbār* of the 21st October calls upon the authorities at Moradabad to interfere and put a stop to the strife at present prevailing in the temples and other endowed buildings.

The *Aligarh Institute Gazette* of the 15th October publishes a letter from Saiad Ahmad Khān headed, "bad country, bad Government." The Saiad writes that when the country is bad the Government must be bad in some way or another, and when the Government is good the country also improves. The ruin of a country is the ruin of its inhabitants, and if England, France, Germany and America are considered very good, the meaning of this must be that the inhabitants of those countries must be good, and as Hindustān is said to be a bad country the reason is that the inhabitants are bad. "But I must

consider what is considered a bad Government, and the reason why Muhammadan Governments are bad. It is the duty of the Government to protect the person and property as well as the life, profession and riches of those whom they govern, and take care that the powerful be not permitted to oppress the weak ; to protect the weak from the strong ; to see that every one be allowed to enjoy the fruits of his labors and professions. To protect the above Government should make suitable laws and regulations so that every one, both big and small, may be amenable to the same laws as well as the Government, and that those laws be such as to afford a proper remedy for every one ; and should the Government not have the above it is not a good Government, and there will never be peace and prosperity in its country : that country, its riches, castes and inhabitants will never thrive. All these exist under all the Muhammadan Governments and yet there is not one Muhammadan Government in the world which could be called good, or country could be said to be prospering, the inhabitants protected, or the weak not oppressed by the powerful. Such a Government carries on temporal affairs according to spiritual directions, and no worldly affairs can be done contrary to the sacred writings and religion.

Those people will not even inquire if what is said to be forbidden by religion is a fact or not ; they blindly believe what has been told and handed down to them by their forefathers, and to go against it is considered by them as going against the religion, notwithstanding that religion may condemn those very practices. These people wish to find out if religion sanctions the use of breech-loaders or not, and if new uniforms should be worn by the soldiers or not ; if a railway should be constructed in Arabia or not ; so much so that the people wish to know if religion sanctions travelling by rail or not ! Such a country and such a caste will never prosper. They have no good laws and regulations ; no person obtains his rights, and no one reaps the full benefit of his riches, nor is the country even in peace.

All the Muhammadan Governments at present are in the same deplorable condition ; the largest Muhammadan Government at present is that of the Sultán of Turkey, whom the people call the Sultán of Rúm. Notwithstanding that Turkey has introduced many reforms and recovered a little of its fallen position, she is still in the same condition as before. Not a year passes in peace, there is always a disturbance in some part of its territory ; sometimes in Arabia and at others on the borders of Greece. At the present moment Herzegovina and Servia are in open rebellion. There are no Civil or Criminal Laws in existence, and no Court of Justice exists in the country. The Courts that are in existence cannot enforce their orders and decrees ; the Judges who are called Kázis are not free and all lean towards their religion, and are all corrupt in taking bribes. The result of all this is that no one has any confidence in the Government, and no one expects to obtain his rights, and persons of other religion need not expect justice. The country and its commerce is in a ruinous state ; no company will carry on any business, mines of gold, silver, copper, iron, tin and coal exist, but no company will undertake to work them. No description of commerce prospers in that country, and all the revenues of the place go to other countries in payment of interest on its debts or in purchasing arms. These even cannot be obtained in the country, but have to be got from other countries with great difficulty. The cause of all this is the mixing up worldly with religious affairs. All the above does not only apply to Turkey, but to all small Muhammadan States. Look at Persia and Afghanistán, and glance at Turkistán ; look at the small states in Hindustán. All are in the same condition. Yes, some Muhammadan States have reformed a little, and are beginning to prosper : there are only two such states, viz., Tons (تونس) and Egypt. Some months ago Amir-ul-Amrah Saiad Khyr-ud-din, minister of Tons, had established a Court to decide all differences between the Belgians and the inhabitants of Tons, consisting of three Judges. The Kazi of Tons was the first Judge, there was another Judge of Tons, and the third Judge was from Belgium,

from which the country and the Muhammadan inhabitants derived great benefit, notwithstanding the advice and protest of the Kázís and Muftís of the country against such a tribunal being established ; but the enlightened minister understood well that worldly affairs had no concern with religion.

There are two descriptions of work in the world "spiritual" and "temporal," and true religion has nothing to do with the temporal business of the world. Muhammadanism being the true religion, has nothing to do with worldly affairs.

The prophet has laid it down to hold fast good and spiritual things, and not to have anything to do with those that are forbidden. The Saiad rests his arguments on the words and precepts of the prophet, and says that this was acted upon during the time of the prophet and even after him by the several khalifás. No period of limitation was ever laid down by the prophet, but the khalifas, to suit the times, fixed the period of limitation to thirty years, and afterwards altered it to fifteen years. For claims of pre-emption one month has been fixed. It was they who introduced oaths to be administered for which they had no authority in religion, but in time all this was discontinued. The Maulvis have introduced rules and regulations corresponding with the Kurán which are considered sacred by all the followers of Islám. They attempted to mix every question coming before them with religion or with what they had themselves laid down. The rules and sayings of all such Maulvis were from time to time published in a book which gave birth to "Fikâh" and "Usúl Fikâh," and in former days no one questioned their writings, which in time became laws, and after a time were considered as sacred writings and were named "Surrah," and by the non-followers of Islám as "Surrah Muhammadi," and whatever was found objectionable was used as such against the Muhammadan religion. The truth is that religion has nothing to do with all these, and is free from having any connection with them. If objections and errors could be proved in all the writings and precepts of Abú Hanifa still that would

not prove the Muhammadan religion not to be the true one. It is as perfect as when it came down from God, but the rules and precepts laid down by the several Maulvis and which are religiously followed and observed, have injured the religion in the following instances, *viz.* :—

1st.—Every one believes that the Muhammadan religion has connection with worldly affairs, and that nothing can be done without the sanction of religion.

2nd.—Whatever the Maulvis laid down, notwithstanding that it was only as advice, has been considered as sacred; and the office which was only held by the holy prophet was assumed by others.

3rd.—To act contrary to the teachings of these persons is considered as acting against religion.

4th.—When their writings are considered as sacred, then it is understood as coming from God. No Civil Code is required, nor are the Civil or Criminal Procedure Codes necessary, nor Revenue Code or Trade Code; notwithstanding that all the sacred writings are worthless, and that those writings have ruined all the Muhammadan countries and governments and is still ruining them. Granted that the Maulvis of former times were able and clever men, able doctors and statesmen, and that whatever they did or wrote was well suitable to their times, and that this was the reason why the Muhammadans were then powerful and prospering; but the world is daily advancing and new science, profession, trade, mode of Government, arms, rules and regulations are required to suit the present times, and the Government must not remain at a stand still, but must advance and improve: those who have followed this example are prospering. The Muhammadans wish to hold fast to the ancient rules and regulations, therefore they are on the decline while others are prospering; and until they cease to consider that religion has anything to do with worldly affairs, and remember that the country must be governed according to its own worldly wants and requirements, they will never prosper.

The writer recommends all statesmen to lay aside with great respect the old sacred writings and to begin to lay down and introduce laws and rules for the proper Government of their States and Country ; to establish free and independent Courts, and to introduce such strength that the Courts can enforce obedience to its orders, and to render every one, both rich and poor, amenable to those laws and rules. The laws should be just and equal, and grant redress to every one. This is the true religion of Islám.

#### LOCAL AND MISCELLANEOUS.

The *Patiálá Akhbár* of the 25th October hopes that the Muhammadans of Hindustán will feel grateful to the Máharája for his late act of generosity (a subscription of Rs. 13,000 to the Aligarh College) towards the Muhammadans.

The *Khair Khwáh-i-Álam* of the 27th October, accuses "Abdullah Risaldár" of the city of Jaipur of systematic bribery, and publishes *seriatim* the sums daily disbursed from the several gambling houses as bribes to the Police Establishment ; the names of the payers or payees (a long list of individuals) being severally given. The following is a sample :--

Malurám, Mahájan, to Abdulla, 2 rupees daily.

Ditto ditto to the Police, 8 annas daily.

Ditto ditto to Chaukidár, 4 annas daily.

Tajju and Kásim Ail, Jamadár, to Abdullah, 2 rupees daily.

Ditto ditto to the Police, 8 annas daily.

Ditto ditto to Chaukidár, 4 annas daily.

The *Ashruf-ul-Akhbár* of the 21st October complains of the Police at Chakráta, who, it says, oppress the people.

#### RAILWAY AND POST-OFFICE.

The *Benares Akhbár* of the 21st October complains bitterly of the annoyances suffered by natives while travelling on the Railways.

The following Vernacular Newspapers have been examined in this report :—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	Naf-ul-Azīm,	Arabic,	Lahore,	Weekly,	Sept., 21st	1875. October, 2nd
2	Ditto,	Ditto,	Ditto,	Ditto,	" 28th	" 2nd
3	Tāj-ul-Akhhār,	Urdū,	Rāmpur,	Ditto,	October, 14th	" 19th
4	Khair Khwāh-i-Panjāb,	Ditto,	Gujrānwāla,	Ditto,	" 16th	" 20th
5	Akhhār-i-Anjuman-i-Panjāb,	Ditto,	Lahore,	Ditto,	" 15th	" 20th
6	Almora Akhhār,	Ditto,	Almora,	Ditto,	" 15th	" 20th
7	Risāh-i-'Am,	Ditto,	Siālkot,	Ditto,	" 16th	" 20th
8	Mārwar Gazette,	Urdū and Hindī,	Jodhpur,	Ditto,	" 11th	" 20th
9	Panjābī Akhhār,	Urdū,	Lahore,	Ditto,	" 16th	" 20th
10	Jalwā-i-Tūr,	Ditto,	Meerut,	Ditto,	" 16th	" 21st
11	Urdū Akhhār of Akola,	Ditto,	Akola,	Ditto,	" 16th	" 21st
12	Dabdarā-i-Sikandari,	Ditto,	Rāmpur,	Ditto,	" 18th	" 21st
13	Anjuman-i-Akhhār,	Ditto,	Shāhjānpur,	Bi-monthly,	" 15th	" 21st
14	Anjuman-i-Hind,	Ditto,	Lucknow,	Weekly,	" 16th	" 21st
15	Akmal-ul-Akhhār,	Ditto,	Delhi,	Ditto,	" 17th	" 21st
16	Iftikhar-ul-Akhhār,	Ditto,	Ditto,	Tri-monthly,	" 15th	" 22nd
17	Sholā-i-Tūr,	Ditto,	Cawnpore,	Weekly,	" 19th	" 22nd
18	Roz-i-Nāma Panjāb,	Ditto,	Lahore,	Daily,	" 19th	" 22nd
19	Mailā-i-Nūr,	Ditto,	Cawnpore,	Weekly,	" 19th	" 22nd
20	Oudh Akhhār,	Ditto,	Lucknow,	Tri-weekly,	" 20th	" 22nd
21	Gwalior Gazette,	Urdū and Hindī,	Gwalior,	Weekly,	" 17th	" 23rd
22	Roz-i-Nāma Panjāb,	Urdū,	Lahore,	Daily,	" 20th	" 23rd
23	Khair Khwāh-i-Hind,	Ditto,	Delhi,	Tri-monthly,	" 20th	" 23rd
24	Mālwa Akhhār,	Marathi,	Indaur,	Weekly,	" 13th	" 24th
25	Benares Akhhār,	Hindi,	Benares,	Ditto,	" 21st	" 24th
26	Patāla Akhhār,	Urdū,	Patāla,	Ditto,	" 18th	" 24th

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
					1875.	1875.
27	Lám-i-Núr,	Urdú,	Jaunpur,	Weekly,	Sept., 26th	October, 24th
28	Núr-ul-Anwár,	Ditto,	Cawnpore,	Ditto,	October, 23rd	" 24th
29	Núr-ul-Afak,	Ditto,	Ditto,	Ditto,	" 23rd	" 24th
30	Urdú Akhbár of Akola,	Ditto,	Akola,	Ditto,	" 23rd	" 24th
31	Oudh Akhbár,	Ditto,	Lucknow,	Tri-weekly,	" 22nd	" 24th
32	Ashraf-ul-Akhbár,	Ditto,	Delhi,	Ditto,	" 21st	" 24th
33	Akhbár-i-'Am,	Ditto,	Lahore,	Weekly,	" 20th	" 24th
34	Lawrence Gazette,	Ditto,	Meerut,	Ditto,	" 19th	" 24th
35	Lám-i-Núr,	Ditto,	Jaunpur,	Ditto,	" 3rd	" 24th
36	Roz-i-Náma Panjáb,	Ditto,	Lahore,	Daily,	" 21st	" 24th
37	Sádiq-ul-Akhbár,	Ditto,	Bháwalpur,	Weekly,	" 18th	" 24th
38	Mitr Gazette,	Ditto,	Meerut,	Ditto,	" 20th	" 24th
39	Núr-i-Afshán,	Ditto,	Ludhiána,	Ditto,	" 21st	" 24th
40	Vritt Dhára,	Marathi,	Dhár,	Ditto,	" 18th	" 24th
41	Urdú Akhbár of Akola,	Ditto,	Akola,	Ditto,	" 16th	" 24th
42	Agra Akhbár,	Urdú,	Agra,	Tri-monthly,	" 20th	" 25th
43	Táj-ul-Akhbár,	Ditto,	Rámpur,	Weekly,	" 21st	" 25th
44	Zid-ul-Islám,	Ditto,	Delhi,	Bi-monthly,	" 16th	" 25th
45	Rájpútána Social Science Congress Gazette.	Ditto,	Jaipur,	Weekly,	" 22nd	" 26th
46	Mayo Gazette,	Ditto,	Delhi,	Tri-monthly,	" 20th	" 25th
47	Mufid-i-'Am,	Ditto,	Agra,	Bi-monthly,	" 15th	" 25th
48	Akhbár-i-'Alam,	Ditto,	Meerut,	Weekly,	" 21st	" 25th
49	Meerut Gazette,	Ditto,	Ditto,	Ditto,	" 23rd	" 25th
50	Rohilkhand Akhbár,	Ditto,	Moradabad,	Bi-weekly,	" 20th	" 25th
51	Muhibb-i-Hind,	Ditto,	Meerut,	Weekly,	" 2nd week,	" 25th
52	Khair Khwáh-i-'Alam,	Ditto,	Delhi,	Ditto,	" 20th	" 25th

53	Sayyid-ul-Akbbár,	...	Urdú and Hindí, ...	Ditto,	...	Tri-monthly, ..	20th	25th
54	Nasir-ul-Akbbár,	...	Urdú,	Ditto,	...	Ditto, ...	22nd	25th
55	Ashraf-ul-Akbbár,	...	Ditto,	Ditto,	...	Ditto, ...	21st	25th
56	Roz-i-Náma Panjáb,	...	Ditto,	Lahore,	...	Daily, ...	22nd	25th
57	Guide of India,	...	Ditto,	Ditto,	...	Weekly, ...	23rd	25th
58	Urdú Akbbár of Akola, ...	...	Marathi,	Akola,	...	Ditto, ...	23rd	26th
59	Sudarshan Samachár, ...	...	Hindí,	Allahabad,	...	Bi-monthly, ...	25th	27th

ALLAHABAD: }  
 The 1st November, 1875.

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